

VOX POPULI:

O R, A

Cloud of Witnesses,
Proving the Leading

QUAKERS

G R E A T

IMPOSTORS

By undeniable Evidence, both
of the Divines of the

Church of *England*,

And many of the most eminent Preachers
amongst the

Protestant Dissenters.

Humbly Submitted to

AUTHORITY.

By **FRANCIS BUGG.** *of London*

*Let us not be weary in well doing; for in due Season
we shall reap, if we faint not, Gal. 6. 9.*

London: Printed by R. Janeway, for the Author; and
sold by H. Mortlock, and W. Kettleby, in St. Paul's
Church-yard; and Ch. Brome, at the Gun in Lud-
gate-street, 1702.

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QUARERS

IMPOTORS

Church of England

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The Preface.

HAVING by the following Discourse, from Matter of Fact, made some Remarks on the Principles and Practices of the Quakers, which I humbly conceive (with Submission to better Judgments) may procure some farther Considerations touching the the Bill for their Solemn Affirmation to be made equivolent (as to them, at least in many Cases) to an Oath in the usual Form; I thereupon humbly crave Leave to give a few particular Reasons touching the said Bill; yet with all Submission to the Great Wisdom of my Superiors.

First, I can prove that several Quakers have sworn in Courts to serve their own Ends, before this Law of Exemption was made in Favour of them; particularly G. Whitehead, who had a Bill exhibited against him in the Lord-Mayor's Court by Thomas Daniel, and his Wife Elizabeth, who on the 9th of April, 1695. did in open Court take this Oath following, the Bible being put to his Mouth, which he did not gainsay, in these Words, * * You (G. Whitehead) do swear, that so much of this your Answer, as you set forth, to be of your own Knowledge, is certain and true; and so much thereof as you set forth to

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be by Relation of others, you do believe to be true. SO HELP YOU GOD.

And if so, as so I can prove by Evidence, as well as by the Records of the Book, what Reason can they give why they should be privileged above all the Commons in England? Or wherein, or whereby, can they plead their Merit?

Secondly, *Because they take no farther Notice of any Law than it suits their own Ends; in particular, Anno primo Guilielmo & Mariæ, intituled, An Act for exempting His Majesties Protestant Subjects, dissenting from the Church of England, from the Penalties of certain Laws, &c. In which Act there is this Clause; Provided always, that nothing herein contained shall be construed to exempt any of the Persons aforesaid from paying of Tythes, and other Parochial Duties, or any other Duty to the Church or Minister, &c. This part of the Law they reject, and that too as Antichristian, as I can shew in one of their printed Yearly Epistles, which to their People are Laws like those of the Medes, that alter not; thus do they render our Legislators Antichristian.*

Thirdly, *There is another Clause in the same Act of Parliament, viz. That if any Assembly of Persons, dissenting from the Church*

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Church of England, shall be had in any Place for Religious Worship, with the Doors lock'd, barr'd or bolted, during any time of such Meeting together; all and every Person and Persons, that shall come to, and be at such Meeting, shall not receive any Benefit of this Law, but be liable to all the Pains and Penalties of all the aforesaid Laws recited in this Act, &c. This part of the Law they take no Notice of, but once a Year hold a Convocation from all Parts of the World, as England, Scotland, Ireland, Holland, Germany, Pensilvania, East and West Jersey, Mary-Land, Virginia, Antego, Mevis, &c. with their Doors lock'd or bolted, or else well guarded by Men, to prevent Inspection, which is Tantamount; and at this Synod they make Laws against and contrary to the Laws of the Land; and at these Synods they renew their Ancient Testimony and Pernicious Principles. A Sample of them are in the following Papers; and all this, and much more, which our Bishops and Clergy cannot do, without His Majesties Legal Call, and License to Sit, of which the Quakers take no Notice; and since they thus make bold with our Laws, to call them Antichristian, and thus meet contrary to the very Intent of the Act of Toleration; and as in other Cases, viz. the Act of Association, and the keeping a Fast at
the

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the King's Command, they, as Laws, Obey none, but what suit their Designs, which is a great Grievance to the Church and all sound Christians ; to prove which, I have produced a Cloud of Witnesses.

Fourthly, Again, in Oliver's Time, when they had some Hopes of prevailing, they declared their Detestation and utter Abhorrence of giving the Episcopal Divines Liberty of Conscience, as I have herein from several of their Books set forth; what Reason then have they to expect from the Church of England such singular Privileges, as no other People have the Face to ask?

Fifthly, And whereas there is another Clause in the said Act, made in the first Year of their Majesty's Reign, viz.

I A. B. Profess Faith in God the Father, and in Jesus Christ his Eternal Son the true God, and in the Holy Spirit, one God blessed for evermore ; and do acknowledge the Holy Scriptures of the Old and New Testament to be given by Divine Inspiration.

Yet in their Books directed to be read in their Meetings for Worship, they speak Contemptuously of the Scriptures, calling them Death, Dust, Serpents Meat ; and in other Books they tell us, That what is spoken by the Spirit in any (Quaker) is of greater Authority than the Bible ; and they
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utterly deny the Person that suffered at Jerusalem to be the Son of God; and much more of this Nature I have to put forth in the next Sheets; and therefore until they retract these horrible Scandals, I see no Cause they have to expect such singular Favours; besides, they tell us, That our Communion-Table is the Table of Devils, and Cup of Devils, and Charge our Liturgy with Idolatry, and a Thousand things of this Nature, which I have not now room to enlarge upon.

Lastly, If it be objected, that this Bill is not in Favour of the Quakers, but their Evidence may be useful to others; there is no Hopes of that, but the contrary; as by one Instance I shall mention: Yesterday I received the Complaint of three Widows, now in Suit with Quakers; one of them thus saith, 'My Distress is great; and could I be permitted to give my Case to the Parliament, which my Self and Sister, and other Widows do undergo from some Quaker Merchants, they would not permit that oppressing Party, that ACT to be renewed, of having their Affirmation Pass instead of the usual Oath; I could make it appear by three Bills in Chancery now against them, how little they value what they Affirm, by answering not only equivocating, and dilatory, by giving three Answers to one Bill, and not once fair or full; but how falsely they have
'affirm-

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‘ affirmed ; insomuch that one of the Qua-
‘ kers stands indicted of Perjury ; the
‘ Bill being found against him at Hicks’s-
‘ Hall, and the other two Answers will bear
‘ the same ; so that our Laws are not able to
‘ Defend us from their Tyranny and Op-
‘ pression — Sam. Chew, and John
‘ Tayler, the first an Owner, the latter his
‘ Correspondant, Quakers, &c.

I have the said Complaint of this Mrs.
Ely, Relict of Mr. Thomas Ely, and
likewise of Mrs. Susan Everard, Relict of
Mr. Thomas Everard ; also Mrs. Sarah
Pike, Relict of Mr. Robert Pike, but have
not room to recite them at large ; but they
are willing to Appear, or to Represent their
Case in Print, against the horrible Cheating
of the Quakers, upon their Affirmation,
even such that it is Marvellous to behold,
considering their Pretences to Conscience in
all they do or say, but rather the first, viz.
there appearing then the latter, because of
the Charge ; I have other things to offer
of their giving false Evidence, even when
they pretend to speak in the Name and Fear
of God ; but I leave it to future Opportuni-
ty. All which is Humbly submitted to the
Government, both on my own Part, and
these Distressed Widows,

As in Duty bound.

Francis Bugg.

R E.

REMARKS

ON THE

Principles and Practices

OF THE

QUAKERS.

The Introduction.

IN my last I made some Remarks on the *Quakers* Address to His Majesty, I come in the next Place to shew how that Address was dragg'd from the *Quakers*, by the Importunity of some of their Hearers, as by a Letter sent to a Friend of mine will appear. My Method in this shall be the Reverse of the *Quakers* in their Folio, intitled, *The Mystery of the Great Whore, &c.* theirs thus, *The Priests and Professors Principles answered.* Mine thus, *Some Remarks*

on the Quakers Principles and Practices,
 but still with this Difference; as mine, I
 hope, shall be to a better Purpose, so I stand
 ready to prove the Truth of what I write,
 whilst all the *Quakers* in *England* are not
 able to prove the Truth of any one Page
 of the said Folio, nor of many other of their
 Books; I do hereby further notifie, That I
 purpose to publish this Discourse in Parts;
 that so he that keeps them may in conve-
 nient time have an intire Account of the
Quakers Principles in Religion, and Politicks
 in Governments, with their Method of an-
 swering Books; together with their particu-
 lar Laws, Orders, Constitutions and Canons,
 and Ways of making Profelites; as also of
 their vain Pretences to Infallibility, sinless Per-
 fection, and discerning of Spirits, and Miracles:
 Together with their Railing, by Inspiration,
 against all that ever oppos'd them, whether
 Kings, Parliaments, Magistrates, Ministers,
 Protestant Dissenters, and such as at any
 time forsake their Communion; and not
 only so, but I do intend to set forth their
 Rise in *Anno* 1650. and the Manner of it;
 their Progress to the Year 1700. and the
 Methods by which they have advanced; who
 from one single Person, namely, *G. Fox*, in
 50 Years multiplied, as by a modest Account
 may be made appear, to a 100000 Men in
England, Scotland, Ireland, and the Planta-
 tions, besides Women and Children; which
 rightly considered, and how destructive their
 Principles are to all Laws and Government,
 both

both Sacred and Civil; should the like Multiplication arise from every particular of these 100000 Men, the meanest of which may soon be as good a Scholar as *Fox*, (witness his last Will lying in the *Prerogative-Office* by *Dollors-Commons*, and which have been several times printed and reprinted) the Product would amount to, by *August*, 1750. to 11111100000, which God avert.

Then those that live to that Day will see them challenge their Right, which (according to their Prophecies) is to have the sole Dominion and Sovereignty, and that they will no more then scruple Titles of Honour, than *W. Penn* does now, viz. **WILLIAM, by the Grace of God Prince Palatine of Pensilvania, and all the Territories thereunto belonging.** And thereupon they (his Vassals) act under the Name of the *Honourable William Penn, Proprietor and Governour of Pensilvania.* And his Speech to his Parliament, *September* [not the 7th Month there now] the 15th, 1701. is intitled, **His Excellency, Governor Penn's Speech, &c.** How contradictory soever these Titles are to their admired *Robert Barclay's Apology*, and Hundreds of their Books, which they put forth to amuse the World are, I shall from their Books shew.

Neither are these vain Guesles of mine, or groundless Conjectures, but what I shall make evidently appear out of their Books of Prophecies, which they believe as steadfastly, as Christians do the Prophecies in

the Bible, and the first Step they made was that of the Hat, which they will not vail to the best Prince and Potentate upon Earth: No, no, it is written in the Volume of the Book of their Prophets; *i. e. Burrough's Works*, p. 501. ' We (say the *Quakers*) stand Witness against Parliaments, Councils, Judges and Justices, who make and execute Laws in their Wills [such as commanding a Fast-Day to be kept] over the Consciences of Men, or punish for Conscience-sake; to such Laws, Customs, Courts, or Arbitrary Usurped Dominion, we cannot [say they] yield Obedience. And when the *Quakers* in their great and unspotted Humility condescended to accept of an Act of Parliament, for their Attestation to be accepted instead of an Oath in the usual Form, this the *Quakers* in *Pensilvania* rejected, because the Name of God was inserted, and therefore by them accounted as abominable as Book-Oaths; and many *Quakers* in *England* did not like it; and a Rumour run thorough their whole Camp, that *G. Whitehead, &c.* in their Condescension above-noted, had subjected their Testimony, and bowed the Knee to Authority. Upon which, from their Meeting, the 17th of the 2d Month, and 1st of the 3d Month, 1696. they writ an Epistle to their Friends in *England* and *Wales*, proving that their Proceedings was consistent with their Principles: And, Page 26. he tells them thus; *Let none therefore count or call this a Subjecting our Testimony to the Will of Man*

Man, seeing God hath so far subjected Man's Will to our Desire, of which more hereafter.

I intend also to take into this Treatise all Material Passages between me and *Henry Pickworth* (the Quakers Champion) and my self at our Conference at *Sleeford* the 25th of *August*, 1701. which gave me Occasion to lay by my Trade, in which I was again re-entered, and to put my Hand to this Laborious Work once more, in order to finish what I began more than 20 Years since, how contrary soever it be to my own Inclination; chusing rather (if it might be) to Enjoy the Comfortable Society of my Wife, Children and Grand-Children in my Old Age, than thus Sequestering my self from the Benefit thereof. And when I come to a Narration of the said Conference, I shall, God Assisting, shew the World, how that at *Sleeford*, the Day abovesaid, I proved out of the Quakers Books, wrote by their most approved Authors, by the Coherence of their Doctrine, they have Prophanely Abus'd the Holy Scriptures, Blasphem'd the Ever-blessed Trinity, Deny'd our Lord and Saviour, and Revil'd his Sacred Ordinances; which for the Present take this following Relation Attested by Worthy Gentlemen and Clergymen, then and there Present.

Sleeford in Lincolnshire, Aug. 26. 1701.

Yesterday was held in our Session-House a Conference between Francis Bugg and Hen. Pickworth, a Quaker-Teacher of this Town, wherein the said Francis Bugg did plainly make it appear from divers Quotations taken out of the Quakers own Books, which were then and there produced, and openly read, to the general Satisfaction of the Audience, that the Quakers had Propbanely Abus'd the Holy Scriptures, Blasphemed the Ever-blessed Trinity, Denied our Lord and Saviour, and Revil'd his Sacred Ordinances. This being fully proved against the Quakers, they being not able to Disprove any one of the Quotations, the Magistrates there Present did therefore order some of their vile Pamphlets to be publickly Burnt at our Market-Cross, which was accordingly perform'd; and in Abhorrence of the Quakers Blasphemous and Antichristian Principles, did shortly after the Conference declare, that a great many other of their Books ought also very deservedly to be committed to the Flames. We whose Names are under-written do attest the Truth of the abovementioned Relation.

John Payne,	Edward Dobson,
John Stillingfleet,	Edward Fane,
Francis Meymott,	W. Moore,
Lewis Gwin,	Lewis Leigh.

I shall in the next Place proceed to shew
 out the said Letter, how Averse the
 Leading *Quakers* were to this their Address;
 which as it shews no dislike to the Indignity
 put upon our Gracious Sovereign by the
French King, no Denial to the Pretended
 Prince of *Wales* his Title to His Majesties
 Dominions, nor no Promise of Assisting
 His Majesty against this Affront, upon which
 all the late Loyal Addresses were founded;
 so does it appear to be altogether Insignifi-
 cant to all Intents and Purposes; and yet how
 loth; yea, how very loth were they to be
 pull'd and haul'd, to this Insignificant Address.
 this Letter will manifest. And I think it but
 Reasonable that His Majesty should know
 his Pretended from his Real and True Friends,
 that so he may be able to distinguish. Thus
 much by way of Introduction.

The Letter, January 18th, 1702.

"I came into my Mind to Visit a Friend
 "call'd a *Quaker*, which I did, and when
 "I came to her, she told me she had long
 "desired to see me, telling me how great
 "her Exercise had been, and was not yet over,
 "with the *Quakers*; she asked me if I had
 "not heard of the great Combustion that
 "was among the *Quakers*; I answered no;
 "then she desired me not to Divulge it, but
 "I made her no Promise: Then she told
 "me it was delivered to the King by
 "some of his own People, which follow-

"ed him closely concerning it, that the
 " *Quakers* were a very great Body
 " ~~Body~~ of People, and the Third Part of
 " them were against him and his Govern-
 " ment, and this Rumour was nois'd A-
 " broad at Court.

REMARKS. I shall not Inlarge in the
 Remarks on this Head; it is obvious, *First*,
 That some of their Hearers are for the Pre-
 sent Government, and under great Exercises,
 to find their Teachers so Averse to the same,
 and as plain what Combustions there are a-
 mongst them, touching the Premises. But
 to Proceed,

THE LETTER, — " This coming to
 " this Woman's Ear, she being much at Court,
 " some of the *Quakers* Friends there told
 " her, that if the *Quakers* did not Address
 " the King with speed, they might suffer, and
 " bid her tell them so; upon which she went
 " in all haste to their Second-Days Meeting,
 " where some of the Heads of them were, and
 " told them these things; but instead of
 " taking this Information Kindly, they told
 " her, That if she did not bring forth her
 " Authors, she should be severely punish'd.
 " This stood in Debate for some Days, still
 " strongly opposing to Address the King;
 " she told them, she would bring forth the
 " Authors to their Shame; and so went to the
 " King's Secretary and told him her Business;
 " but the Secretary was so full of Business,
 " that he could not go with her, but sent
 " his Wife in his Person; which when she
 " came

“ came, was very high with them, and told
 “ them, That some of their Friends had been
 “ informed thereof before now, with many
 “ more Words, and so departed. Then soon
 “ after this they Addressed the King. And
 “ now it is Reported at Court, that the King
 “ may thank two Woman for his Address
 “ from the *Quakers*.

R E M A R K S. Thus we see how the *Quakers* have been again, and again pursued to their Strong Hold ; namely, the Second-Day's Meeting and how manifestly it appears, that their Address (such an one as it was,) was not a Free-Will Offering, but by Constraint, which shews their Aversness ; and yet they had not the Face to pretend Conscience, as in the Case of their refusing to Sign the Act of Association ; under Pretence they cannot Avenge their Prince for the Indignity put upon him by the *French King*, as in the other, that they cannot seek Revenge, which Fallacy I shewed as in the Case of the Iron-monger and *Sarah Stout*, in which Prosecution, they (for ought I know) might be in the Right, and therein Justifiable ; but why can they not then ingage to Avenge the Blood of their Prince, as other Subjects did ? Or has no Body Conscience but they ? Though I do know they have sought Revenge in some Cases without Grounds Warrantable so to do ; as in the Case of Mr. *Keith*, whom they Indicted for his Life in *Pensylvania*, only for Printing a Paper reminding them of their Primitive Principles ; and in my own Case,
 In-

Indicting me for Printing a Book unlicensed, when it was their own frequent Practice so to do.

THE LETTER. " There is also a List
 " of the Names of them who are for the
 " King and the Government, and of them
 " who are against him, given to the King;
 " and it came into the Hands of these two
 " Women, and they Burnt it in Kindness to
 " their Friends. But now this Woman threatens *John Vaughton*, and others of his Gang,
 " for it seems they are many, to have another
 " List, and to make them all manifest.

REMARKS. I need not enlarge hereon, only shew that this *John Vaughton*, who was once a Papist, if not so still, is, with others of his Party, a great Champion for Quakerism: He was one of those Agents which the *London Quakers* sent to defend their Cause, *December 8. 1698.* and on the 9th Day he appeared against me, until I discovered him: And then unless he would be Silent, or Argue fairly, the Magistracy there threatned to secure him, upon which he sate mute.

I come in the next Place to shew the great Reason why they think themselves not obliged to Obey their Superiors, which is Two-fold. *First*, In that they expect the Dominion of the whole Earth, from Sea to Sea, and that all Kings and Emperors are but so many Spiritual *Egyptians*.

Quak.

Quak. Principles. See *Sam. Fisher's Works*,
p. 19, 20. speaking in the Name of God as
a Prophet divinely inspired, &c. 'I will
' hold my Peace no longer, saith the Lord,
' as concerning this Evil which they so pro-
' phanely commit, and do daily against my
' chosen; but will utterly **SUBVERT** and
' **OVERTURN** them, and bring the **KING-**
' **DOMS**, and **DOMINIONS**, and the Great-
' ness of the **KINGDOM**, under the
' **WHOLE HEAVEN**, into the Hands of the
' Holy Ones of the most High, and give
' unto my Son and his Saints to **REIGN**
' over **ALL** the Earth, and take **ALL** the
' **RULE**, and **AUTHORITY**, and **POWER**,
' that shall stand up against my Son in his
' Saints——— for tho' the World take no
' Delight in them, yet I take Pleasure in my
' People, saith the Lord, and I will beautifie
' my meek ones——— and I will put a **TWO-**
' **EDGED SWORD** into their Hands, and
' they shall **EXECUTE VENGEANCE**
' upon the **HEATHEN**, and Punishment
' upon the People, and shall **BIND** their
' **KINGS** in **CHAINS**, and **NOBLES** in
' **FETTERS** of **IRON**, and execute upon
' them the **JUDGMENT** that is written in my
' **Eternal Decree**, and **Unchangeable Council**,
' saith the Lord this Honour have all my Saints;
' this is the Heritage of my Servants, saith the
' Lord, and their Righteousness, and their Reign;
' their Salvation, Redemption, and all their
' Dignity is of me only, and not of them-
' selves,

‘ selves, faith the Lord; and who is he that
‘ shall ever disannul it?

‘ Given forth under my Hand, as the Lord
‘ himself gave it into my Heart to see,
‘ and into my Mouth to speak, and un-
‘ to my Hand thus at large to write it,
‘ the 25th of the 7th Month, 1656.

Samuel Fisher.

REMARK from hence. It's plain, that
the *Quakers* expect the sole Government,
whenever it is a fit and convenient time to
bring it to pass. For says *Edward Burroughs*,
another of their inspired Prophets, in his
Works, p. 244. *The Lord will change Times,*
and Laws, and Governments; there shall be
no King ruling but Jesus, nor no Government
of Force but the Government of the Lamb.
In p. 96. *ibid.* he declares the Year, Month,
Day, and Hour, in which the Spirit of Pro-
phesie came upon him: But let me give a
Hint of another of their Prophets; namely,
G. Fox, the first Founder of Quakerism, in his
Book, *News coming out of the North, &c.* thus
directed to the Heads of this Nation, and all
the Dominions of the Earth, &c. p. 18.

Quak. Principles. ‘ Dreadful is the Lord,
‘ who is coming to change all your Laws.
‘ Ye Kings—and all you underling Officers,
‘ who have been as the Arms of this great
‘ TREE, must be cut down. P. 20. Sing all
‘ ye Saints, and rejoice; clap your Hands,
‘ and be glad; for the Lord *Jehovah* will
‘ reign, and the Government shall be taken
‘ from you pretended Rulers, Judges and
‘ Justices,

' Justices, Lawyers and Constables, all this
 ' Tree must be cut down. P. 19. So you
 ' must be cut down with the same Power
 ' that cut down the King, who reigned over
 ' the Nation; whose Family was a Nursery
 ' for Papists, and Bishops. P. 27. Sound a
 ' Trumpet, sound an Alarm, call up to the
 ' Battel, gather together for Destruction,
 ' draw the Sword, hew down all fruitless
 ' Trees which cumber the Ground, hew
 ' down all the Powers of the Earth, cleanse
 ' the Land from all Filthiness, purge forth
 ' the Dross, the Filth, and Corruption, slay
 ' Baal; Baalam must be slain, all the Hirelings
 ' must be turn'd out of the Kingdom. P. 20.
 ' The Sword of the Lord is drawn against
 ' you all; you are all ruled by the Prince of
 ' the Air, and in the Power of Darkness ye
 ' stand. P. 38. And thou Beast [the Civil
 ' Government] and thou false Prophet [the
 ' Church] must into the Fire; the false Pro-
 ' phet is the Councillor to the Beast, and
 ' the Beast maintains the false Prophet; both
 ' into the Pit, into the Lake and Fire you
 ' must go; the Lord hath spoken it.

And in *Burroughs Works*, p. 615. in *Hub-*
berthorn's Works, p. 228. in *Oliver's* time
 they thus cry'd against tolerating Episcopa-
 cy; viz. ' You will not tolerate Popery,
 ' nor any that worship a false God, nor that
 ' speaks contemptuously of our Lord Jesus
 ' Christ, nor that deny the Holy Scriptures
 ' to be the Word of God; and yet you are
 ' not against tolerating Episcopacy, Presbytery,
 ' or

' or any other stinted Form; why will you not
 ' tolerate Popery as well as Episcopacy? And
 ' why will you tolerate the Book of Common-
 ' Prayer amongst the Episcopal, and not the
 ' Mass-Book among the Papists, since the Mass-
 ' Book was the Substance out of which the
 ' Common-Prayer was extracted; here is
 ' nothing but Partiality, to tolerate one thing,
 ' and not another of the same kind.

REMARK. Here first is a plain Prophecie,
 that God would change all Laws and Go-
 vernment; and that they would have had all
 the Judges, Justices, Lawyers and Constables
 to be cut in Pieces as fruitless Branches of that
 cumbersome Tree called Government. Oh
 bloody and persecuting Incendiaries! But it
 may be they'll turn it off with a Quaker-Je-
 suitical Meaning, saying, We mean with a
 Spiritual Sword. Oh impudent Wretches!
 was King *Charles* the II. Murdered with a
 Spiritual Sword? For they tell us, as above,
 it must be with the same Power; that is,
 with an Arm of Flesh, with a sharp Ax, or a
 good two-edged Sword, as a little after they
 word it, with which they would have all the
 Powers of the Earth hewn down; yea, and all the
 Ministers that serv'd at the Altar were to be
 slain or banished; that is, all cut in pieces,
 or turn'd out of the Kingdom from their Wives
 and Children; chuse them whether. For a
 third way of destroying them, these bloody
 Miscreants did not assign; yea, all must be
 hewn down, if *Oliver* would have been as
 bloody a Tyrant as they would have had him:
 And

And himself also at last ; for they'd have spared none that had not turn'd *Quakers* ; and their Principles are the same still, they are not chang'd, they tell us so ; no Liberty to the Episcopals, more than to Papists ; no Liberty to the Presbyterians, more than to those that worship graven Images ; no Liberty to the Independants, more than to them that speak despitefully and blasphemously of our Lord Jesus Christ ; no Liberty to the Anabaptists, more than to them that reproachfully condemn the Holy Scriptures : Here are the meek Lambs, and innocent Souls, who simper as if they would not hurt a Hair of your Heads, whilst in their Hearts there lodges a most Bloody Tyrannical Spirit of Persecution and Bloodshed : And that I may not leave my Remarks lame and Defective, though but briefly hinted for Brevity sake, see their Book called *West Answering to the North*, writ in '56. a Year after the Book above-cited, called, *News coming out of the North* ; and they being wrote by *George Fox*, their first Bloody founder, and some other *Quakers* of the like Stamp, I thought fit to recite some Passages, wherein the *Quakers* justify the Murther of *King Charles II.* and some other Treasonable Principles. *Strafford's* Head was cut off, and *Canterbury's*, and *Charles Stuart's*, as Traitors. P. 78. *Charles Stuart*, and his Lords Committee-Men, as *Canterbury*, and early he heard of it in Parliament, — and for his other Arbitrary Actions, and what followed

followed him thereupon — The Destruction of him and his Family, — Examples of his Righteous Judgments, who renders to every one according to their Deeds, P. 79. — *Charles Stuart*, the proclaimed Traitor of the Government, P. 89. The common Enemy, *Charles Stuart*, P. 94. *Charles Stuart's* Head struck off, and his Blood poured on the Ground, [was this a Spiritual Sword, and Spiritual Blood ?] a Remarkable Record of the Righteous Judgments of God, P. 96, 97. Thus have these meek Saints, alias bloody Vipers justified the Barbarous Murder of King *Charles II.* And why not, since all Kings are Spiritual Egyptians, and all Parliament-Men that are chosen by most Voices, not like to rule for God; and Apostates? For, say they, None are in the Truth but they. I shall only preface in another of their Principles on this Head; namely, That the *Quakers* (let them mince it as they please) hold no Government lawful, but what is in their own; for that they have a Right (according to the Prophecie of their Prophet *S. Fisher* above-recited) to rule the whole Earth, and that it is lawful for them to fight, and to subdue the World under them.

Quak. Principles. ' We (say they) have
 ' chosen the Son of God to be our King, and
 ' he hath chosen US to be his People, and
 ' he might command Thousands, and Ten
 ' Thousands of his Saints at this Day to fight
 ' in his Cause, — for it is his only Right to
 ' rule in Nations; and our Heirship to pos-
 ' sess

' fess the uttermost Parts of the Earth, though
 ' for the present we are given up to bear and
 ' suffer; again, *Sam. Fisher's* Message of the
 ' Lord, p. 32, 33. he [the King of the *Qua-*
 ' *kers*] in them, and they in him, shall Rule
 ' the Nations with a Rod of Iron, and break
 ' them in Pieces as a Potter's Vessel; again, once
 ' more see their Epistle with this Title only,
 ' viz. *This is only to go among Friends*. Put
 ' on your Armour, and gird on your Sword,
 ' and lay hold on the Spear, and march into
 ' the Field, and prepare your selves to Battel;
 ' for the Nations doth Defie our God, and
 ' saith in their Heart, who is the God of the
 ' *Quakers*, that we should Fear him, and Obey
 ' his Voice? Arise, arise, and sound forth the
 ' everlasting Word of War and Judgment in
 ' the Ears of all Nations, sound an Alarum,
 ' and make their Ears to Tingle; our Enemies
 ' are whole Nations, and Multitudes in Num-
 ' ber, of a Rebellious People, that will not
 ' come under our Law, which arise up against
 ' us, and will not have our King to Reign,
 ' but Trample his Honour under Foot, and
 ' Despise his Laws and his Statutes, and count
 ' his Subjects as Slaves and Bondmen. Stand
 ' upon your Feet, and appear in your Terror,
 ' as an Army with Banners, and let the Nati-
 ' ons know your Power, and the Stroke of
 ' your Hand; cut down on the Right-hand, and
 ' slay on the Left, and let not your Eye Pity,
 ' nor your Hand Spare, but wound the Lofly,
 ' and tread under Foot the Honourable of the
 ' Earth, and give unto the great Whore dou-
 ' ble,

'ble, and give her no Rest Day nor Night,
 'but as she hath done, so let it be done unto
 'her, and give her double into her Bosom;
 'as she hath lov'd Blood, so give her Blood,
 'and dash her Children against the Stones,
 'and let none of the Heathen Nations, nor
 'their Gods, Escape out of your Hands——
 'But lay waste the fenced Cities, and tread
 'down the high Walls; for we have proclaim-
 'ed open War between *Michael* our Prince,
 'and the Dragon. Your Captains are Mighty
 'Men, and your Leaders are skill'd to handle
 'the Sword, and they are Riding on before
 'you. Arise Worm *Jacob*, and Fear not, but
 'thrash the Mountains to Dust, for God
 'hath given thee the Power of thy Enemies
 'to tread upon; and they shall fly before
 'thee, and shall fall by the Sword——there-
 'fore all ye Lambs of my Father, and the
 'Camp of the Lord's Host, wait upon him
 'to fulfil his Will, for he hath put into your
 'Hearts to make War in Righteousness, a-
 'gainst the Beast, and the false Prophets ——
 'Thou Beast upon which the false Prophet
 'sits, whom thou upholdest by a Law—— of
 'thy Sin there is no Forgiveness, and of thy
 'Torment no Remission. Over you do we
 '(and shall for ever) Rejoice and Sing, and
 'over your God, and your King, the Dra-
 'gon, that Old Serpent, &c. This Epistle
 contains the Secret of their Government,
 and therefore not fit to be divulg'd, and
 thereupon thus Intituled, *This is only to*
go among Friends. Again, *Burrough's Works,*
'p. 69.

' p. 69. your despised Government shall Rule
 ' over Kingdoms, and to your Laws shall all
 ' the Nations of the Earth become subject un-
 ' to. P. 111, 113. — Therefore you will
 ' he Honour and Exalt, and will Establish
 ' your Kingdom in Peace for ever, — all
 ' the Dominions of the World are not equal
 ' in Treasure and Wisdom unto thee. —
 ' call upon thy God, and awake him to Ven-
 ' geance, to smite and slay thy Adversaries,
 ' and to consume their Habitations from off
 ' the Earth, who have been too strong for
 ' thee; — all the Princes of the Earth
 ' contemn thy Law, and count the Sons of
 ' thy Chosen Heritage as Slaves and Bond-
 ' men, and Decree Unrighteous Decrees, and
 ' see all them in the pit of their Unbelief,
 ' upon the Mountains of their Rebellion a-
 ' gainst thee: How long, Lord? How long?
 ' — Thy Host and Chosen wait for Com-
 ' mission from thee to do thy Will: —
 ' And thy Camp wait to see the Honour
 ' of Kings and Princes overthrown by
 ' thee, &c.

' *George Fox's Several Papers, p. 8, 9, 16.*
 ' Will these that are true Christians have any
 ' more Kings among them but Christ? —
 ' That is the false Church that doth not Live
 ' — upon the Heads of the Kings — Many cry
 ' for an Earthly King, and will have *Cesar*; and
 ' is not this the same Nature the Jews was in?
 ' And do not they in this Crucifie Jesus?
 ' A L L Kings and Emperors have sprung
 ' up in the Night, since the Days of the Apo-
 ' stles,

' ffiles, among the Antichrists — These
 ' Kings are the SPIRITUAL EGYPTIANS,
 ' got up since the Days of the Apostles. You
 ' never Read of any King among the Chri-
 ' stians, but among the Apostates, since the
 ' Days of the Apostles. These Christians
 ' that will doat so much of an Earthly King,
 ' are Traytors against Christ. *Edward Bur-*
 ' *rough's Works, p. 507.* The *Quakers* are
 ' raised of the Lord, even contrary to all
 ' Men, and they cannot seek to any outward
 ' Authority [whilst Experience tells us none
 ' seek more] but to the Lord alone.

R E M A R K. Thus we see by the Con-
 current Testimony of the *Quakers* chief Au-
 thors, that they fully expect to have the sole
 Dominion of all the Earth, from Sea to Sea;
 that then they'll suffer not a Judge, a Justice,
 Lawyer, nor Constable to Live that's not a
Quaker; and they tell us how the TREE of
 Government, with all its Branches, must be
 cut down, even by the same that cut down
 King *Charles I.* And whether that was a
 Carnal Weapon or a Spiritual, let the
 World Judge; we see also they'll not suffer a
 Minister, that is not a *Quaker*: No, they are
 either to be Banish'd or cut in Pieces; here
 is the Meekness of these Saints, though as
 yet they are given up to bear and suffer, be-
 cause they see no way to help it; but they
 tell us they wait for Commission to do his
 Will, *viz.* to Cut, Hew, Hack, to Bathe
 their Swords in the Blood of *Amaleck*; and
 they are not ashamed to tell us, that their
 Hand

Hand shall not Spare, nor their Eye Pity :
 (Oh Merciless Crew!) that they are exhorted
 to call upon their God to awake (it seems
 he's now asleep) him to Vengeance ; for they
 have, it seems, Proclaimed open War, and
 wait only a fit Time to do his Will ; and then
 they are to appear in their Terror, as an Ar-
 my with Banners ; and to let the Nation know
 their Power and the Stroak of their Hand,
 cutting down on their Right-hand, and on
 their Left, treading down the Honourable
 of the Earth ; for their Captains are Mighty
 Men, and their Leaders (in the Plural Num-
 ber) are skill'd to handle the Sword ; that all
 Kings and Emperors sprung up in the Night
 of Darkness ; that there never was any King
 since the Days of the Apostles, but among
 the Apostate Christians ; that such as love
 Earthly Kings, Obey their lawful Com-
 mands, are Traytors against Christ ; that all
 Kings are Spiritual Egyptians ; and that they
 confess they are raised of the Lord, contrary
 to all Men, (except the Fifth Monarchy-men)
 and that they cannot seek to any outward
 Authority (whilst none seek more) but to
 their Lord alone.

These are their Principles when first a Peo-
 ple, and they tell us in Print they are the
 same still ; and as a Sign thereof, I do say
 that they'll as soon put off their Hat to their
 Superiors (if there be a Man they so esteem
 in the whole World) as they'll retract any
 one of them. Next concerning Parliaments

Qua k. Principles. Howgil's Works, p. 5.

‘ Many are so doating on the Name of a Par-
 ‘ liament, as tho’ it were essential, and cries
 ‘ up the Priviledge of Parliament ; but if they
 ‘ will not hearken to the Voice of their Ma-
 ‘ sters, the People, but may be call them Re-
 ‘ bels and Traitors, if they should be turn’d
 ‘ out. *G. Fox* to the Council of Officers, &c.
p. 87, 88, 89, 91. ‘ A Parliament chosen by
 ‘ the Voices of the People, are not like to
 ‘ govern for God or the Good of his Peo-
 ‘ ple.—The chusing of Parliament-Men, ac-
 ‘ cording to the Custom of *England*, which
 ‘ is call’d its Birth-right, stands in respect
 ‘ of Persons, and not in Equality.—We see
 ‘ the People have been in great Blindness, in
 ‘ contending for Parliaments so chosen.

REMARK. Thus do their Principles
 strike at the Rights and Liberties of the Peo-
 ple, and tends to shake the Foundation of
 our Government.

Quak. Principles. *G. Fox* to the Council
 of Officers, *p. 7.* ‘ What a dirty, nasty thing
 ‘ it would have been to have heard talk of
 ‘ a House of Lords.

REMARK. Thus we see how destructive
 their Principles are to Government, and to
 the very Constitution thereof. Thus I con-
 clude this Head, tho’ there is much more
 to be said on this Subject.

Quak Principles. The second Part of an
Apost. Consc. Pref. ‘ I have said to some of
 ‘ the Clergy, that it was Matter of Admira-
 ‘ tion to me, that they should entertain *Fran.*
 ‘ *Bugg’s Books*, &c. their Reply was, ‘ They
 ‘ did

‘ did not look at (or value) his Books, &c.

REMARK. If ever it were time to appear publicly against any Heresie, surely it is now high time; and therefore to shew their Principles stands in lying, and their Design therein to misrepresent both me and my Books, I shall shew the Sence of many of the Clergy, who have both valued my Books respecting Matter of Fact, and have recommended them to the Perusal of others; and not only so, but have pass’d Sentence on the *Quakers* Principles, viz.

October 22. 1697.

‘ **T**Hese are to certifie, that I have known
 ‘ *Francis Bugg* some Years, and that
 ‘ he has appeared to me a Sober, Honest, and
 ‘ Industrious Man, and to have taken much
 ‘ Pains to Undeceive and Convert the *Qua-*
 ‘ *kers*, by publishing Useful Books, and that
 ‘ not without Success, &c. as at large in my
 ‘ *Pilg. Prog.* Edit. 2. p. 292.

John Norwich.

To the Clergy of the Diocess of Lincoln.

‘ **W**HEREAS *Francis Bugg* has been very
 ‘ useful by his Writings, in detect-
 ‘ ing the Blasphemies and Immoralities, and
 ‘ confuting the Errors of that unbelieving
 ‘ Party in this Nation, call’d *Quakers*, I do
 ‘ hereby recommend him to your Favour,
 ‘ and his Writings to your Perusal; that by
 ‘ them you may see how much you are con-
 ‘ cerned to be watchful over the Souls com-

mitted to your Charge, that they be not infected by the Contagion of those Damnable Doctrines taught and publish'd amongst them; as also to endeavour the Recovery of those ignorant and well-meaning People, that have been deluded by the cunning Insinuations and false Pretences of the Leaders of that Party, who lye in wait to deceive, and use all Art and Diligence to spread their Errors, and increase their Numbers, in which they are very apt to Pride and Boast themselves.

I do also desire you to represent the Services of the said *Francis Bugg* in this kind to the Gentry, and others, that are well-disposed, to encourage those who endeavour to defend the true Christian Religion, against the Teachers of such Blasphemies and Pernicious Errors; this *Francis Bugg* has done with great Expences, as well as great Trouble, Travelling about, and Printing, and Giving away several useful Books. From which you may have Account from himself and others.

May 24. 1700.

Ja. Lincoln.

Whereas *Francis Bugg* hath done very good Service, by writing divers useful Books against the [Errors of the] *Quakers*, for which the said *Quakers* have endeavoured as much as they can to Ruin him; by which Means, and by the Expence he hath been at in publishing his Books, he is reduced to very great Straits, tho' he have

have formerly received the liberal Contribution of the University, yet we cannot but think fit again to recommend him to the Charity of the several Colleges.

*July the 7th 1699. William Daws, Vice-Chan.
by Consent of the Heads.*

I could produce more Recommendatory Letters, both of the Bishop's, Vice-Chancellors, &c. but these may serve to shew that my Labours have been accounted Useful; I shall in the next place shew, that many of our Clergy have Publickly appeared in Testimony against the Errors, and Blasphemous Doctrine Taught by the Quakers, viz.

The Quakers Principles. I. *That it's Blasphemy to call the Holy Scriptures the Word of God; yet to call their own very Papers the Word of the Lord, is their Principle and Practice, and not yet Condemned.*

II. *That the Scriptures are Death, Dust, Serpent's Meat; that the Cursed Serpent is in the Letter; that they are an Idol, &c.*

III. *That what is spoken from the Spirit of Truth [in any Quaker] is of greater Authority than the Bible.*

IV. *The Sentence of the Three Persons, and Mr. Townsend the Minister, (that pleaded for a Trinity of Persons in the Divine Essence) to the Lake and the Pit.*

V. *They deny Justification by the Blood of Christ outwardly shed.*

VI. *They Teach that Baptism is no more of force than Circumcision; and the Lord's Supper than the Paschal Lamb.*

VII. *They deny Jesus of Nazareth to be properly the Son of God.*

VIII. *They undervalue the Death and Sufferings of Christ, exalting their own Sufferings, as both greater and more unjust than the Sufferings of Christ,*

Christ, his Apostles, and all the Martyrs to the Year 1672.

IX. *They are guilty of Blasphemy against God, against Jesus Christ, against the Holy Scriptures.*

X. *They Teach Contempt to the Magistrates, Laws and Government.*

REMARKS. The Remarks that I shall make of these their Horrid and Pernicious Principles, are, first to let my Reader know, that all these, and many more, were exposed by Mr. Keith at *Turners-Hall*, my self at *West-Dereham*, and offered there also to be proved upon the Quakers, if they would have allowed their own Books to have been Witnesses; and by me also the next Day, and at *Sleeford* the 25th of *August 1701.* and in this Discourse shall be particularly handled, such of them as came then under my Examination. And, secondly, To produce such Witnesses as were then present of the Clergy, both in City and Country, and Dissenters, and some others, who from their own Knowledge have given Publick Testimony against these and many more of their Blasphemous and Destructive Errors, viz.

Dr. Isham, formerly Rector of St. Botolph Bishopsgate.

Dr. Altham, now Rector of St. Botolph Bishopsgate.

Dr. Wincop, Rector of St. Mary Abb-Church.

Dr. Bedford, Rector of St. George Botolph-Lane.

Mr. Bradford, M. A. Rector of St. Mary le Bow.

Mr. Whitfield, M. A. Rector of St. Martins Ludgate.

Mr. Butler, M. A. Rector of St. Mary Aldermanbury.

Mr. Adams, M. A. Rector of St. Alban Woodstreet.

Dr. Beckham, Rector of Gayton Thorp.

Mr.

Mr. H. Meriton, M. A. Rector of *Oxborough*.

Mr. L. Topcliffe, L. L. B. Rector of *Hockwold*.

Mr. J. Meriton, M. A. Rector of *Boughton*.

Mr. L. Park, M. A. Rector of *Barton St. Andrews*.

Mr. Tho. Fish, Preacher at *King's Lynn*.

Mr. John Williamson, Preacher of the Gospel.

And divers others, both Justices of the Peace, and Protestant Dissenters.

Mr. John Stillingfleet, M. A. Rector of *Beckingham*.

Mr. Edm. Wace, M. A. Rector of *Hilborough*.

Mr. Tho. Rowell, M. A. Rector of *Great Cressingham*.

Mr. Is. Archer, M. A. Vic. of *Mildenhall*.

Mr. J. Badcock, Curate of *Mildenhall*.

Whereas in my Book, *A Modest Defence*, &c. Part 3d. Page 40. I thus Writ touching the Dissenters, viz. 'I have likewise Discoursed some of the most Eminent Protestant Dissenters, and they have declared that they are sorrowfully Affected, to think that the Quakers should be joined with them in the Act of Toleration; and to see Christianity suffer so deeply by their Antiscriptural Doctrine: And not only so, but I have a Testimony well Attested of their Abhorrence of their Blasphemous Tenets. The Substance of which is as followeth.

Now whoever will be at the Pains to read the 40th Page of my said *Defence*, &c. they will see that I now again Transcribe it *Verbatim*, and much more, and that well Attested too; and if so, when I have recited their denial thereof, which I shall now do as their PRINCIPLES, which consist chiefly in Lying and Dissembling; then let the World Judge what Prevaricators they are.

Quakers Principles. *A just Censure of Francis Bugg's Address to the Parliament*, &c. Page 41.

in Answer to the Passage above, they thus reply, viz. *We have made Inquiry of the several Classes of Dissenters, and they purge themselves from giving him any such Credentials, &c.* [this Book indeed has no Name to it, as if they were ashamed (as well they might) of their denial of the Protestants Testimony against Quakerism.] But see their Narrative and Charge, said to be wrote by Henry Pickworth, Page 4. where they thus say, viz. He (Francis Bugg) Fathers an Impeachment in the Name of some Protestant Dissenters upon us, containing many Horrid Abuses, concerning which the several Classes of Presbyterians, Independants and Baptists have purged themselves from giving him any such Credentials; I charge the whole upon him, as so many gross Slanders, until he can prove them, which are as followeth. That the Quakers render the Holy Scriptures of no more Authority than *Æsop's Fables*, and so on.

REMARK. Now for Proof that I had sufficient Credentials, I shall again Transcribe the Testimony of the Protestant Dissenters against Quakerism; the Substance of which I have had from the Mouths of some of the most Eminent amongst them; see *Tho. Ellwood's* Book, Intituled, *Forgery no Christianity, &c.* Page 37. *Thomas Hicks* in three Books successively charged us (Quakers) that we render the Holy Scriptures to be of no more Authority than *Æsop's Fables*; that the Blood of Christ in our esteem is no better than the Blood of another Saint; that the Quakers have discovered themselves to be no other than the Spawn of the Ranters, having licked up their Vomit; that the Quakers owning Jesus Christ, is indeed no other than a meer Mystical Romance; that the tendency of all the Quakers Reasoning about Instituted Religion, is to debauch Mankind; that our Principles Improved are Destructive to all Humane Society; that we
are

are Cheats, Impostors, Liars, influenced by the Devil, the Devil's Slaves, inspired by that grand Impostor, the Devil; implacable Enemies to the Christian Religion, as vile Impostors as ever were, and much more of the same Nature.

That this is the Baptists Testimony against Quakerism, witness *Tho. Ellwood*.

But that poor *T. Ellwood* may not stand a Witness to this Indictment alone, I shall subscribe the Names of the Protestant Dissenters in the Postscript to the Book, intituled, *The Quakers Appeal Answered*; who, upon a second Perusal of the *Quakers* Books, gave their Names in Justification of *T. Hicks*, and that the *Quakers* are not wrong'd in the said Charge.

<i>Will. Kissen,</i>	<i>Rob. Snelling,</i>	<i>Jo. Snelling,</i>
<i>Dan. Dyke,</i>	<i>Maurice King,</i>	<i>Will. Dix,</i>
<i>John Gosnell,</i>	<i>Jona. Jennings,</i>	<i>John Vernon,</i>
<i>Tho. Paul,</i>	<i>Tho. Plant,</i>	<i>Edw. Noble,</i>
<i>Hen. Forry,</i>	<i>Jos. Morton,</i>	<i>Rob. Martyn,</i>
<i>John Norcor,</i>	<i>Owen Davis,</i>	<i>Dr. Singleton,</i>
<i>Tho. Wilcocks,</i>	<i>John Hunter,</i>	<i>Ja. Baron.</i>

Nor would I have the Anabaptists stand alone; let us hear what the most eminent of the Teachers of the Presbyterians and Independants say to the Matter in Hand, since the *Quakers* now pretend to have a Testimonial of the Protestant Dissenters purging themselves of these and the like Charges; but till we see it under their Hands, we have no reason to believe the *Quakers*; but as I have often observed from a Maxim I once read touching the Jesuits, viz. *To Distrust them all they Say*. See *W. Penn's Book, Quakerism a new Nick-name*, &c. p. 252. and his Rejoinder, p. 398. *Quakerism a horrid Impostor, and gross Delusion, subverting Christianity, it began in Blasphemies against Christ, entering into the World as if Satan brake loose, and Possessions by Satan were to make way, and fit Souls for the Quakers Spirits. O the Hell-dark Expressions of the Quaker-Teachers! What bitter Curses and Execrations, dismal Howlings, horrible Roaring, Blasphemy, vain Fictions; ---- none-such Ignorance,*
prond

proud Dreaming, intolerable Notions, Ignorance and Delusion, Blasphemers of the Lord of Life and Glory, &c.

This is the Testimony of the Presbyterians and Independants, witness *W. Penn.*

But that the Honourable *W. P.* may not stand Witness alone to this strange, yet true Indictment, I shall give you the Names of some of the most eminent Teachers amongst them, with this following corroborating Evidence, in their Book, *Quakerism no Christianity, &c.* p.248. viz. *If Quakerism be another Dispensation than that of Christ, settled and preached by the Apostles; if it deny the Scriptures, if it deny the Ordinances, if it deny any Influence of Christ's Transactions in Judea above 1600 Years since, to our Justification and Salvation; if it deny Jesus, born of the Virgin Mary, to be Christ, the Son of God; if it deny the Resurrection of the Dead; then Quakerism is no Christianity; but all these things are true, and have been proved of Quakerism; therefore Quakerism is no Christianity.* The Names of the Persons in the Epistle recommendatory to the Book, *Quakerism no Christianity, &c.* and thereby corroborated the Evidence of *W. Penn.* and Mr. Faldo the Author, are as followeth, viz.

<i>Tho. Manton,</i>	<i>Rich. Baxter,</i>	<i>Tho. Gouge,</i>
<i>Tho. Jacomb,</i>	<i>Will. Cooper,</i>	<i>Will. Jenkins,</i>
<i>John Yates,</i>	<i>Geo. Griffith,</i>	<i>Tho. Watson,</i>
<i>Jo. Sheffield,</i>	<i>Matth. Barker,</i>	<i>Benj. Needler,</i>
<i>Anth. Palmer,</i>	<i>Jo. Singleton,</i>	<i>Will. Carslake,</i>
<i>Tho. Cole,</i>	<i>Andr. Parsons,</i>	<i>Steph. Ford,</i>
<i>Tho. Doelittle,</i>	<i>Rich. Mayo,</i>	<i>Sam. Smith.</i>

To compleat this Cloud of Witnesses against Quakerism, I shall (at this time) add but Four more in the foregoing Epistle to the aboverecited, in Defence of Mr. Faldo, viz.

<i>Francis Warham,</i>	<i>William Tutty,</i>
<i>Robert Bragge,</i>	<i>Thomas Wadsworth.</i>

But peradventure the Quakers will urge, the Differences between them and other Dissenters are ended, and that now they are united; (for if not

not, their Brag that the Dissenters have purged themselves from the Charges abovetold, is vain, and a Lie in their Right Hand) the contrary of which is self-evident from their late Testimony against Quakerism in a Book printed about a Year since, thus intitled, *An Essay towards a Comprehension, &c.* where, p. 112. are these Words: *And tho' it be necessary that notorious Depravers of our Faith should be CENSURED according to the Nature of their Crimes, yet it is also necessary that those who are weak in the Faith, and differ from us in no substantial Point of Religion, but only in some lesser Matters, should be born with according to their Tendernefs, which our Redeemer himself has manifested towards the Souls of Men. The Restrictions added to these Proposals are designed to prevent the Growth of QUAKERISM. P. 33. Who by their profess'd Doctrine aim at the DESTRUCTION of all MAGISTRACY, and are endeavouring to reduce all into a State of Anarchy and Confusion. P. 112. By DISSEMBLING with GOD and MAN, endeavouring to deprave the Faith once delivered to the Saints.*

I might mention Dr. Owen, Mr. Danson, Mr. Tombs, and many more, both Conformists and Nonconformists, who have long desired that the Errors of the *Quakers* might be examined and censured; and to that end a Petition was prepared Two or Three Years since to be presented to the Honourable House of Commons; and since the same Cause leads to the same thing, I think it not improper here to insert it, for Reasons given in my Book, *A Modest Defence, &c.* Part 3. p. 38, 39.

To the Honourable the Commons of England in Parliament Assembled; the Humble Petition of the Justices of the Peace, and Grand Juries of the said County of Norfolk in Session Assembled; in Behalf of themselves, and the Body of this County at large. Humbly sheweth,

THAT We cannot without Resentment take Notice of the Growth and daily Increase of

a Sect of People among Us; called *Quakers*, and the Mischiefs and Dangers from thence threatening this Nation.

It is too observable with what restless Zeal their deluding Teachers, and (as may well be suspected) many Romish Emissaries under their Vizar and Disguise, daily ramble into all Parts of these Kingdoms, and boldly spread their venomous Doctrine everywhere, attempting to Infect and Shock the Minds of Weak and Unstable Protestants, and assuming to themselves Rules of Discipline, Powers in Matters of Religion, and Forms of Government, repugnant to the Established Laws of the Kingdom, contrary to the very Act of Toleration, and not allowed to any other Dissenters; vouching in all their Practices Divine Inspiration for their Warrant, and their Indulgence of the Government for their Indemnity.

How apparently their Blasphemous Books and Pernicious Principles tend to subvert the Fundamentals of Christianity, and the undermining the Civil Government, are sufficiently demonstrable. The publishing whereof by pretended Permission of Authority We humbly conceive to be of most dangerous Consequence.

We therefore, obliged in Duty to God and Our Country, do humbly pray, That you will vouchsafe to take these Matters into your Care and Consideration, that (with whatever Tenderness to the Persons and Estates of these People) their said Principles and Practices may be strictly Examined, and Censured, or Suppressed, as they shall appear to deserve, and as in your great Wisdom shall seem expedient; and that our true Christian Religion (more dear to us than our Lives) may be Defended and Preserved to all Posterity, free from Popish Superstition, and unpolled with Enthusiastical Innovation.

Reflections on the Quakers Printed CASE, by
way of Inference from their Doctrine, recited in
Vox Populi, &c.

I Find in the said printed Case Eight Reasons given to incline the House of Lords at that time; to pass the Act for their Affirmation to be taken instead of the Oath in the usual Form; all which Reasons might have been well answered with contrary Reasons; but at this time I shall chiefly observe that which I look upon to be the strongest Motive in their said Case, viz: *We also propose to your serious Consideration, that this Moderation to Persons scrupling to swear hath had good Effects in our neighbouring Countries; as above an Hundred Years hath manifested; for on the 26th Day of January, 1577. Guillaume de Nassaw, Prince of Orange, and Stadtholder of Holland, Zealand, &c. with the Consent of the Government and Council, sent his Mandate to the Magistrates, commanding (on the Behalf of the People called MENISTS, who refused to swear in any Case) that their Tea should be taken and accepted instead of an Oath; they being subject in case of falsifying the Truth to the Pains of Perjury.*

I know not but in the Case of the MENISTS the Condescension of the Government might be of great Use to the Publick Good: But that which may alter the Case very much, is the different Principles held by the MENISTS, and by the Quakers; the effect of which Seven Years have by woful Experience manifested.

And therefore to lay a firm Foundation for this Discourse, I shall shew the Quakers Primitive Principles; from Books recited in *Vox Populi, &c.* writ by their most approved Authors, and to this Day never retracted, but justified again and again in print; particularly in their Book, *Primitive Christianity continued, &c.* printed 1698. P. 6. *Our Principles* (says the Quakers) are now no other than what they were when we were first a People.

And what their Principles were, and are, in their printed Books, I have briefly set forth in *Vox Populi*, and other of my Books; and let the Quakers shew that the

MENISTS held the same Principles the *Quakers* hold, and then, and not whilst then, they may bring the Case of the MENISTS as a President; and thereupon I shall thus address my self to the Leading *Quakers*.

First, According to the Prophecies of your Prophets you expect the sole Dominion of the whole World; if you believe them; and that you shall subvert and overturn all the Kingdoms under the whole Heavens, and that you intend to execute Vengeance on the Heathen, *i. e.* the Christians all the World over: That you do believe these Prophecies you have given many infallible Proofs; one is, That after their Decease you have reprinted these their Prophecies in their Works in large Folio's, and recommended the Authors as Prophets, and Men divinely inspired. See *Vox Populi*, &c. P. 11.

II. You account all Government (that is not in your own Hands) as a Cumbersome TREE, that must be cut down, with all its Branches; namely, Judges, Justices, Lawyers, and Constables; and with the same Power too that cut down King Charles I. See P. 12. *Ib.* Do the MENISTS hold these Principles?

III. Again, You justify the Murder of King Charles I. saying, *Charles Stewart's* Head was struck off, and his Blood poured on the Ground, a remarkable Record (say you) of the Righteous Judgment of God. P. 16. *Ibid.* Do the MENISTS hold such Antimonarchical Principles?

IV. You say all Kings and Emperors sprung up in the Night since the Apostles Days among the Antichrists; and that they are Spiritual Egyptians; and that you never read of any Kings among the Christians, but among the Apostates. See P. 19, 20. *Ibid.* Did the MENISTS hold such Principles?

V. You are against giving Liberty of Conscience to the Episcopal, &c. more than to the Papists, or those that worship false Gods. P. 13. *Ibid.* Are the MENISTS of your Principles?

VI. You charge the Liturgy of the Church of *England* with Idolatry, and tell them they worship a dead God; as in *Barrington's* Work, P. 101, 518. Do the MENISTS,

or any People upon God's Earth, judge thus uncharitably of the Church, and Worship of such as they daily are seeking Favours of? And thus in Print charge them to their great Scandal and Defamation, viz. to be Idolaters and false Worshippers?

VII. In one sort of your Books you tell the Government that you own the Scriptures to be given by Divine Inspiration; in the other sort of your Books, directed to be read in your Meetings; you call them Death, Dust, Serpents Meat, Beastly Ware, an Idol, a Rotten Foundation, with Abundance of the like Names of Contempt; and that the Sacraments of Baptism and the Lord's Supper have their Institution from Rome; and that their Communion is the Cup of Devils, and Table of Devils, as in *Burroughs's Works*, P. 518. *Smith's Primer*, P. 36. *News coming up*, &c. P. 14. Were the MENISTS thus hypocritical? Had they two sorts of Books, one directly contrary to the other? And did they thus condemn the Sacraments of the Church they begg'd Favours of?

VIII. You say all that preach Christ without, and bid People believe in him as he is in Heaven above, are false Ministers; all that preach out of the Scriptures are Conjurers, Thieves, Robbers, Priests of Baal, Witches, Devils, Stewards of the Devils Magazine, Antichrists, Bloodhounds, &c. And thereupon you are for Slaying and Banishing them out of the Kingdom, P. 13. *Ibid.* *Smith's Primer*, P. 8. *A Brief Discovery of a Threefold Estate of Antichrist*, &c. P. 7, 8, 9, 10. Were the MENISTS of these bloody and cruel Principles?

IX. Again, Touching the Government, you say, That a Parliament chosen by most Voices, are not like to act for God, or the Good of his People; and that the Peoples contending for such a Parliament, proceeds from Blindness, *Vox Populi*, P. 22. (where it is more largely recited, and their Books fairly quoted) Are the MENISTS of your Principles, think ye?

X. You say it is a nasty dirty thing once to talk of a House of Lords, P. *Ibid.* Have the MENISTS such Foreheads as you have, think ye? Who notwithstanding

this, and that in *Burroughs's Works*, P. 501, 507. you say you stand Witness against Parliaments, Councils, Judges, and Justices, &c. and that you are raised even contrary to all Men, &c. (so I believe, except the *Muggletonians*) and that you cannot seek to any outward Authority, tell me, are the MENISTS such arrant Hypocrites? No sure, nor any sort of Men since *Noah's Flood*; for who seek and sollicite the Government more than do the *Quakers*?

XI. You would have all Fines of Lords of Mannors be given to the Poor, and all Abbey-Lands, Gleab-Lands, that's given to the Priests, be given to the Poor, [Oh-how kind *Judas* is to the Poor of that which is none of his own] and all the Abbeys, Steeple-Houses, and *White-hall*, be for the Blind and Lame to be there, &c. and the King's Rents, Parks, and Houses, be sold, and all Colledge-Lands, and Bells out of Churches, except one in a Town, to give Notice of Fire, &c. See *Geo. Fox's several Particulars sent to the Parliament*, 1659. and your Principles are the same now, you tell us so, as above noted. Are the MENISTS of such subverting Principles?

XII. And notwithstanding all these, and a Thousand more such Proofs that might be collected out of your Books wrote by your inspired Prophets, not yet condemned, but justified; yet you see how presumptuous you were, in telling your Disciples in your Epistle, dated the 17th of the 2d Month, and 1st of the 3d Month, signed by your Publick Register, *Benj. Bealing*, that you did not stoop to the Parliament, nor subject your selves to the Government. No, no, that's not your Place, nor Case; the Government, you say, stoops to you; but I will give it in your own Words. *Let none therefore count or call this a subjecting our Testimony to the Will of Man, seeing God hath so far subjected Man's Will to our Desire.* See *Vox Populi*, P. 4, 5.

Having gone thus far in the Affirmative, and which I stand ready to prove against all their Clamours to the contrary, I now beg leave to turn the Tables, and to shift my Hand to another Quarter; Namely, to shew by negative Demonstrations some few of their Practices resul-

resulting from the forementioned Principles. First, Respecting the Doctrines of the Church of England, and all other sound Christians. And Secondly, Of their Obedience to lawful Authority, which our Church Teaches; and their Schism Deny, both in Principles and Practice; that so it may appear they are raised [as they Confess themselves] contrary to all Men [at least all sound Christians] See *Burroughs's Works*, P. 507.

First then, I shall observe from Matter of Fact, that as the Hat was the very first thing by which they shew'd their Contempt to Magistracy, and by which they put in their Claim to the sole Dominion of the whole Earth, from Sea to Sea; so was it their first Work to Testifie against our whole Religion, and every Article of it; for this, See *Edward Burroughs's Epistle Prefatory to his Works*, printed 1658. viz. *We (says the Quakers) have sufficient cause to deny their Ministry (i. e. the National Ministry) their Church, their Worship, and their WHOLE Religion----- And so we ceased from the Teachings of all Men, and their Words, and their Worship, and their Temples, and their Baptisms, and Churches----- For thou (meaning the Christian Professor) may'st fully perceive we differ in Doctrine, and Principles, and the one thou MUST Justifie, and the other thou MUST Condemn, as being one clean contrary to the other in Principles.*

II. And in order to their throwing off the Christian Religion, they tell us in the same Epistle, viz. *And first of all our Mouths were opened, and our Spirits filled with Indignation against the Priests.*

III. The next thing their Spirit was filled with Indignation against, was the Holy Scriptures, calling them *Death, Dust, Serpents Meat, Beastly Ware, an Idol, &c.* And in Testimony negatively they never Read a Chapter thereof in one of their Meetings for Worship from *Anno 1650, to Anno 1700.* whilst they Read their own Books in their Meetings as the Word of God.

IV. They have laid aside the use of the Two Sacraments, of Baptism and the Lord's Supper; Affirming *that Baptism is no more of force than Circumcision, and the Supper*

Supper than the Paschal Lamb, and therefore by them rejected. See *W. Penn's Reason against Kailing*, P. 108, 109.

V. They've laid aside the use of the Lord's Prayer in their Meetings, and never Recommend the use of it to their Hearers in any one of their Books.

VI. They've laid aside the use of the Ten Commandments, and never Recommend the use of them to their Hearers in any one of their Books.

VII. They've laid aside the use of the Apostles Creed, and never Recommend the use thereof to their Hearers in any one of their Books.

VIII. They never make Confession of Sin to God in their publick Prayers in their Meetings; nor beg Pardon of God for the sake of Jesus Christ; nor do they Pray to God the Father in the Name of Jesus Christ, as Mediator and Intercessor between God and Man; nor Recommend the Practice thereof to their Hearers in any one of their Books.

IX. Neither do they Pray as Christ taught his Disciples to Pray; and in them all succeeding Christians, *viz. Forgive us our Sins, as we forgive them that Trespast against us, &c.* Nor Recommend the Practice thereof to their Hearers in any one of their Books.

X. And that they may keep up their Ancient Testimony, in denying our WHOLE Religion, and every Article and Particle of it; if at any time a *Quaker* be present either at Dinner, or at Family Prayer, where there is a Church of *England-Man*, or Protestant Dissenter, who shall beg God's Blessing upon the Creatures provided for our Subsistence, or Pray to God for their Repose the Night following, let him be as Pious a Man as any Lives, and the Duty so great, as that he expects God Almighty requires the same at his Hands; yet the *Quaker* present shall keep on his Hat, in Testimony against that, and every other part of our Religion: For as all good Christians amongst us are so demoninated from a sound Belief in the Articles of the Christian Faith, and by living in Obedience to the Commands and Precepts of the Gospel; so do the *Quakers* look upon their Disciples to be Sound and Orthodox, by keeping on their
Hats

Hats in Testimony against our whole Religion, and in Contempt of Magistracy in all our Courts of Judicature; this of the Hat in Men [altho' at the same time they force their Servants and Apprentices to stand in their Shops bareheaded before them] and not wearing Lace in Women, are their Fundamental Topicks upon which hang their whole Law and Prophets, yea, their Primitive and Fundamental Foundation and Corner-stone of their Building, with some other little Marks of distinction, which I have not room to enlarge upon; and such is their Incharity in this their causeless Separation, that they will neither Marry nor Bury with us; accounting us all, from the King on the Throne, to the Beggar on the Dungeon, Spiritual Egyptians, Heathens, Apostates, &c. And thereupon I cannot but highly value the Noble Testimony given against these Enemies of our Religion, as recited by me in *Vox Populi*, P. 28, 30.

I come in the next place to give some negative Demonstrations of their Disobedience to Authority, which result from their Principles, hinted in the 12 first Instances; but in the first place let me Remark one Passage in their printed Case, viz. *We propose, to your serious Consideration, that this Moderation to Persons scrupling to Swear, hath had good Effect in our Neighbouring Countries, as above 100 Years hath given Experience.*

REPLY. Possibly in the Case of the MENISTS it may be so, and for that Reason may be continu'd; but less than Seven Years Experience hath taught many, by woful Experience, that this Moderation hath had a contrary effect in *England*, and therefore desire it may not be continu'd; Witness the Three Merchant's Widows reduced almost to Beggary by the Holy Cheats of these sinless Saints, who like their Predecessors, the fair-saying Pharisees of Old, will strain at a Gnat, in some Minute Matters whilst they'll swallow a Camel, when it suits their Sinister Ends. See Preface to *Vox Populi*, where I have mention'd Three Widows greatly oppress'd by the *Quakers* by their false and dilatory Affirmations; I have since that heard of many more who are bringing their Cases into the Court of Chancery, but when

when they consider how the *Quakers* say and unsay how they affirm backward and forward, for which, some of them are convicted of Perjury, they have but small hopes of getting their own, and therefore do Pray, that with this Six or Seven Years experience of the woful Effects of the *Quakers* Affirmation, their Act may expire, and never more be renewed.

But there is yet another greater Evil like to arise, if the said Act be renewed; Namely, Their having a Finger in the Legislative Power, so far as to have their Votes in Elections; especially if it be considered how Destructive their Principles are to the *English* Government both in Church and State, as herein and heretofore have been shown from their most approved Authors; and also how they'll not obey one Law, as a Law, further than it suits their Interest and Design; and therefore it is highly necessary to Consider, how, or wherein they have merited this singular Favour above all the Commons in *England*.

I. Did they in their Address to His Majesty express their Resentment of the Conduct of the *French* King, in setting up the Pretended Prince of *Wales*? Did they in their Address promise His Majesty to stand by him against this Affront? *Not a Word of it.*

II. Did they Obey His Majesty's Royal Command in observing a Fast *Dec.* the 19th last, and in both these Particulars join'd with His Majesty's Subjects? *Not a Word of it.*

III. Did they join with His Majesty's Subjects in Signing the Act of Association? *Not a Word of it.*

IV. Did they ever Assist actually in Arms in all the late Wars, in Defence of our Laws and Liberties? (not to say of our Religion, for they disown the WHOLE of that) *Not a Word of it.*

V. Do they Pay towards the Train'd-Bands of the Militia? *Not a Word of it.*

VI. Would they give the Church of *England*-Men Liberty of Conscience, had they Power in their Hands to prevent it? *Not a Word of it.*

FRANCIS EUGG.

